

APPLIED ANTHROPOLOGY

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EDITORIAL STATEMENT

APPLIED ANTHROPOLOGY is a quarterly journal devoted to the solution of practical problems of human relations in the fields of business and political administration, psychiatry, social work and wherever else human relations play a part. It is based upon the premise that a science of human relations can only be developed if theories are tested in practice.

A prediction which is not susceptible of verification is little more than idle speculation. It provides us with nothing on which a science of human relations can be built. But if we apply the results of an analysis to the solution of a concrete problem, we have performed an experiment, and we have gained a laboratory to test our hypotheses. Was the diagnosis correct? Did the analysis leave out relevant factors? Only the test of experience can separate the superficial and easy explanations from those which have predictive value. APPLIED ANTHROPOLOGY is primarily concerned with encouraging this kind of experimentation in the field of human relations.

During the last two decades, out of the varied efforts of anthropologists, human geographers, administrators in business and government, psychiatrists, psychologists, sociologists, social workers, a new field of science - human relations - has been defined. In spite of marked differences in the terminology and scope of many of these subjects, it has become recognized that all are concerned with the same general problems and that each must become increasingly aware of and use the methods and results of the others. The speed with which the science of human relations becomes fully developed will depend almost entirely on the degree to which the traditional barriers between these subjects are broken down. This in turn depends upon the acceptance in practice of the rule that methods and principles must be developed to fit concrete problems, and not the reverse.

In the course of roughing out this science of human relations, anthropology has played a leading role. It has done this for two main reasons; since its beginnings, it has been by necessity a field science, gathering its facts by interview and observation; and unlike all the others, it has been com-

pelled to study all aspects of a given people. The anthropologist, until recently concentrating on non-European groups, has had to remain unspecialized, or rather, has had to combine in one person all the specialties. He had to do this because, for reasons of expense, it was rarely feasible to send an expedition to the same group a second time. He had, therefore, to record everything while he could. Because of this lack of specialization, the anthropologist learned to look at man as a whole, that is, to generalize from all the facts, without omitting any because they were traditionally assigned to another subject. He was enormously aided in developing a general point of view because of the wide diversities in ways of life of the groups he had to study. Any generalization had to be checked against markedly different cultural situations. Thus when the anthropologist finally turned to consideration of his own culture, he had learned an objectivity and a general point of view which stood him in good stead.

Looking at man as a whole means that no aspect of human relations is omitted from consideration. Beginning with the premise that man is an organism, the anthropologist tries to explain man's behavior in terms of known physiological principles. He sees human relations, therefore, as the way in which organisms adjust to one another and to the natural environment. Differences in these adjustments bring about those individual differences we refer to as personality; and the differences in the ways groups of individuals are related to one another make up man's institutions: familial, economic, political, religious and associational. The variations in complexity of institutions and in the adjustment of individuals within them are seen by the anthropologist as due to what he calls culture, the habitual techniques and routines making up man's adaptation to the external environment, which control the relations of people to one another and fix the limitations within which man has to adjust.

Because anthropology regards man as a whole in this sense, it can provide a unifying center around which a science of human relations can grow. The technological problems which plagued the people of an earlier day, problems of food and shelter and health, of more efficient means of transportation

and communication, have largely been solved. We can look forward to increasing technical triumphs provided we are able to master the maladjustments in human relations resulting from technological change. At the present time, little attempt is made even to use what we already know in dealing with such problems. Only when the science of human relations becomes as fully developed as the older natural sciences can we hope to eliminate sources of individual maladjustment, bring about harmonious relations between the many groups making up a single nation, work out more effective and democratic systems of government, and extend their sway to the relationships between nations. Only with such a science can the basic problem of our civilization be solved - how to increase our human adjustment and at the same time to increase our technological efficiency. It is the hope of the members of the Society for Applied Anthropology that this journal will assist in this development.

For these reasons, APPLIED ANTHROPOLOGY will publish only articles which contribute to

the solution of practical problems. In many cases, the results of a research may not be immediately applicable for reasons outside the control of the investigators. But in all cases, the practical uses of the work must be clearly stated, and a method outlined by which the results of the investigation could be applied. In the early issues, we expect that there will be a greater number of articles in which no test of the author's diagnosis was carried out; before very long we hope to be able to publish a majority of articles in which an account is given of the way recommendations were arrived at and what the results were of putting them into operation. We are interested in failures as well as successes, provided an attempt is made to show what the reasons were for the failures. Primarily, then APPLIED ANTHROPOLOGY is designed not only for scientists, but even more for those concerned with putting plans into operation, administrators, psychiatrists, social workers, and all those who as part of their responsibility have to take action in problems of human relations.

ORGANIZATION PROBLEMS IN INDUSTRY

Eliot D. Chapple

At the present time, under the stress of preparing for national defense, the public is becoming increasingly familiar with some of the problems of industry. Before we became aware of the degree to which our national existence depended on the efficiency of our industrial plant, our attitude towards industry and its products was much like that of a child with a toy electric train. We thought that it was wonderful that such things could be made, but we were liable to believe that the process of production involved only a single step from the discovery by Edison of the electric light to the finished 75-watt bulb we put in our reading lamp. We had little knowledge of any intervening stages.

We are at last beginning to learn something about what goes on inside factory walls. We have discovered that months are required to draft the plans for a new tank or a bombing plane, that production depends upon machine tools and upon jigs and dies, about which we have heard for the first time. We are beginning to be familiar with the complex problems of obtaining and transporting raw materials, the need for priorities, and the limitations on the speed with which the parts of a product can be manufactured. The term "bottleneck" has come into common use. But what we have learned has all been in terms of materials and machines and build-

ings; we are still ignorant of the part played by human beings in the industrial effort. This aspect of industry, called organization, the way in which people have to work together, is fundamental - without organization, blueprints could not be prepared, materials assembled for processing, work distributed among different operators, nor the quality and quantity of the work controlled. Without organization, in fact, industry could not exist.

But organization consists of far more than a technical system of organized work routines; it also includes the way in which labor and management adjust to one another within the framework provided by these routines. Ordinarily, we tend to think of these two aspects of organization as if they were in separate compartments. When strikes or threats of strikes occur, we seem to believe that the causes are somehow divorced from the working conditions in the plants in question. Strikes are, therefore, blamed on "outside agitators", whether communist or otherwise, as if these remarkable beings could turn happy and contented workers overnight into dissatisfied advocates of violence. If this explanation is not used, the "economic" interpretation generally is. Here demands for higher wages are always considered of primary importance, and the "grievances" arising from working conditions of little or no sig-